comport himself like an animal. And indeed he has become more gentle, more intellectual, more joyous, more meditative than any animal. But now he. still suffers from having carried his chains so long, from having been so long without pure air and free movement—these chains, however, are, as I repeat again and again, the ponderous and significant errors of moral, religious, and metaphysical ideas. Only when the disease of chains is overcome is the first great goal reached—the separation of man from the brute. At present we stand in the midst of our work of removing the chains, and in doing so we need the strictest precautions. Only the ennobled man may be granted freedom of spirit; to him alone comes the alleviation of life and heals his wounds ; he is the first who can say that he lives for the sake of joy, with no other aim ; in any other mouth, his motto of " Peace around me and goodwill towards all the most familiar things," would be dangerous.—In this motto for single individuals he is thinking of an ancient saying, magnificent and pathetic, which applied to all, and has remained standing above all mankind, as a motto and a beacon whereby shall perish all who adorn their banner too early—the rock on which Christianity foundered. It is not even yet time, it seems, for *all men* to have the lot of those shepherds who saw the heavens lit up above them and heard the words: "Peace on earth and goodwill to one another among men."—It is still the age of the individual.